

THE KOREA MISSION FIELD



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Charles E. Sharp.

Keeping up with the Times.

William Scott.

Vacation as a Prophylactic.

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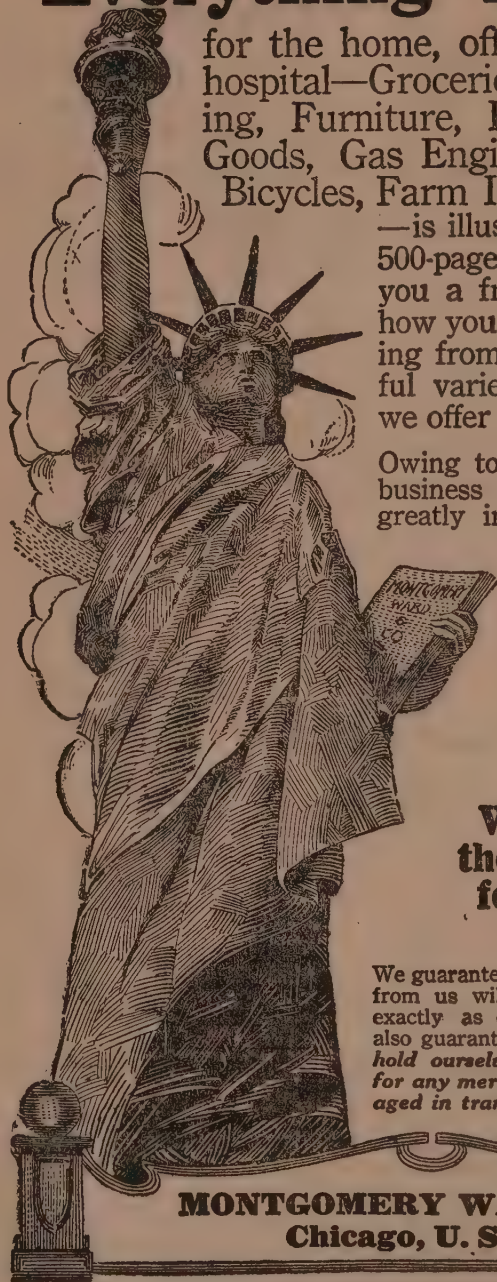
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THE KOREA MISSION FIELD

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No. 7

How to Make the Most Out of a Vacation.

BY THE EDITOR.

We need first of all a rational view of the purpose of vacation. It really contemplates not fun and frolic so much as food for reinforcement. The child plays to play, simple amusement being the end in view; but the man plays, thereby to achieve ends more important, even recreation through all his being. The idea that vacation means relaxation, an unstringing and letting down of personality, is the antipodes of the truth; it is rather such a keying up and attunement of our organism as shall insure its responsive vibration to the good, the true and the beautiful wherever found.

"Rest is not quitting the busy career

Rest is the fitting of self to its sphere,—

'Tis the brook's action, strong without strife
Fleeing to ocean after its life."

If the human body is a harp of a thousand strings then our personality is a harp of ten thousand strings and vacation is the period for the attunement of this instrument, that alone it may render fit music and cooperating with others may contribute worthily in the rendition of the Oratorio of Life!

Because life is the soul of personality true reinforcement of ourselves must come through

the enrichment of our life!

"'Tis life of which our nerves are scant,

'Tis life for which our spirits pant,

More life and fuller that we want."

A corn stalk usually bears a single ear or, at most, an ear and a nubbin; yet at each one of half dozen joints of a stalk is an incipient ear which fails to materialize through lack of life power due to imperfect adjustment of the seed kernel to normal conditions of soil, sun and shower. The seed abnormally harnessed fails to pull with power. Fulness of life would exorcise all weakness. It is the tonic of redemption all along the line, so that the Master could say nothing greater of Himself and His mission than "I am come that ye might have the life moré abundant!" That vacation is made most of, which secures the largest infusion of life through our being! There is, indeed, a smothered life that smells of death, typed by the cellar grown potato sprout that comes to nothing, but the real untrammelled life whose sources are in the heavens above, the abysses beneath and the all-aroundness of everywhere, this real life which is characterized by pep and power and

splendor, as it is diffused through every film and fibre of an organism according to its needs, makes it a thing of beauty and a joy forever!

The word *change* gives the clew for the development of life. The changing seasons with their alternations of heat and cold, furnish the mighty sanitarium of God for his world. We associate Vacation with a change of environment; we forsake lowland for mountain, city for country, our home for foreign travel. Why, the contingents of physicians and nurses dispatched from our mission fields a year ago to meet the emergency call from Siberia were subjected to such absolutely changed conditions of climate, environment and associations that greater could with difficulty be imagined and yet these units not only left a blessing behind them but returned home with such an all-around renewal as is expressed naturally in the words "we had the time of our lives!" Even one of our mission soldier boys who went through the late war unscathed, in a recent letter to his father says, "I would not take a million dollars for my war experience but I would not be willing to undertake it again for two millions!" Change is the unvarying law of developing life everywhere and always, "First the blade, then the ear and then the full corn in the ear."

An unhurried time schedule should characterize vacation. Poor work, as a rule, is hurried. Now as ever "haste makes waste." Though we've all the time there is we spend much of it in vainly trying to make more in efforts to overtake our manifold and impossible tasks; we trot, run, motor and fly and too often develop the new disease "Americanitis." Very likely we do all these things in the name of God Who is never in a hurry but when He travels walks, and so sets the pace for all who journey with Him, as He did for Enoch of whom we read, "Enoch walked with God."

Possibly a safe rule for vacation activities would be, "Accentuate the things you've skimmed. Closet devotion, meditation, listening

to God, first hand study of the Bible, social life with new people and fresh minds, study of simplicity, naturalness, humor, men, economics, internationalism and the other mighty problems which confront the world! Let us try to be worthy brothers of the Son of Man by being or becoming men. A friend of mine who was setting out for college was asked the question, "What do you mean to be when you shall graduate from college?" He replied, "I mean to be a man!"

An unhurried schedule would help us to discover our weaker, because unused, phases and to develop those, whether of body, mind or spirit, for a chain is no stronger than its weakest link. To harp forever on one string gets on the nerves and becomes maddening. I once heard a man say "No amount of money would make me willing to report every day at a certain place and hour the year around!" Earth's laborers are asserting themselves for deliverance from such thralldom of bodily service as cripples the mind, starves the soul and makes them strangers to their own children. On the other hand to unduly develop intellect is to acquire "big head," while to be righteous overmuch insures religiosity which is the basis of Churchianity. The only service which really counts at headquarters is the all around brand, the product of a man's heart, soul, mind and strength lovingly working in unision!

Possibly no class is more tempted to lopsided lameness, due to atrophied because unused, members, than ministers and missionaries. I speak feelingly for I am one of them. Vehement repudiation of such a suggestion may only evince ignorance, for "the greatest fault is to be conscious of none." The intolerance which claims that orthodoxy is my doxy and heterodoxy is the other fellow's would seem to contravene the Scripture, "Let each esteem other better than himself," which also suggests that the professional heresy hunter is himself the arch heretic having disallowed the law of love which shuts us out from God. Only yesterday a brother missionary declared he felt that mis-

sionaries, as a class, are in peril of becoming abnormal,—lacking balance. A few weeks ago another fellow worker asked me if I knew what were the besetting sins of ministers. I replied that I knew a few of them that beset me. Thereupon, with considerable unction and with apparent candor, he affirmed that his theological professor assured their class at Seminary, that laziness and lying were the minister's besetting sins. This worker added "I am glad that I am in educational work which keeps me under whip and spur." With this he cast off his hawser and sailed away calling back to me, "Brother, think on these things!" with an earnestness that suggested the disquieting thought that possibly my personal shortcomings had drawn his fire.

The present is an idolatrous age which worships the composite whose high priest is the specialist who teaches that an all-around man is a weakling, and that real manhood, apart from the mass, is an absurdity; that the chief end of the individual is to run in a narrow groove, to cover an invisible point and thus contribute to the annulment of individuality and its responsibilities. To all this foolishness it is sufficient to answer "A man's a man for a that". Man was made "in the image of God!" "The proper study of mankind is man!" and the best possible specimen for each one is himself,—"Know thyself," and then, "To thine own self be true and it must follow the night as the day, thou canst not then be false to any man."

The two Summer resorts of Korea at Sorai and Wonsan beaches lend themselves beautifully to the study of man. Not only because these are places apart and beside the mysterious ocean but chiefly because there God has provided His two most proficient teachers.

1. *We have the Children.* Their credentials "A little child shall lead them" for "Of such is the kingdom of heaven," we have strangely distorted into other-ended-ness making them mean that we are *their* teachers and that the kingdom of heaven contingent is *not* they but ourselves, into whose pattern we are to train them

and our slogan is, "don't." A new pupil in a mission Sunday School was asked his name. He promptly answered "Willie." To the further query "What's your other name,—Willie what?" after some hesitation answered "Willie don't." He had heard so frequently Willie don't do this, Willie don't do that, that to him it seemed to be his name. We are anxious for the Children's salvation and succeed in making religion distasteful to them. Our idea is that it is desirable that they should become like us, whereas God's idea is that we shall become like them; humble, inquiring, hopeful, cheerful, trustful, enthusiastic etc. The little child is a democrat knowing nothing of race discrimination until taught it by adult blind guides. He is warped by no prejudice, has no vested interests but is awfully hungry in all his being because of abounding life which pulses through him and must be satisfied if not by truth then by error! The child being impulsive all that is in him comes out in an insistent manner which we dub selfishness, whereas he, in a blind way, may be simply claiming his rightful inheritance, "all things." The little child needs feeding, "Feed my lambs." To minister adequately to a little child requires saintliness in the feeder. We say the world should be made safe for democracy; the profounder statement is that democracy should be made safe for the world but the fundamental statement is that our world, made entirely safe for the little child would be safe for *everything* that is good! The mature man embodies childhood, youth and adulthood. Some people never grow old in spirit because their child nature has been cherished and kept fully alive. Such are the intelligent sympathizers and comrades of children; more often found among mothers than fathers but with oh how many of us this faculty is atrophied if not dead! Most grudge if they do not deny the little gotten by the children tho their life is a cry for more. Of God? Yes; if we will give Him often and in childlike ways. Suppose during this vacation we quit trying to lead the children and by feeding them permit them to lead *us* into the kingdom of heaven!

2. *We have one another.* As we have the spirit of the little child we will recognize that spirit in a brother Christian and will be willing to be led by him. We at the Summer Beaches, being Christians, are members of Christ's body and so our welfare depends as much or more on the spiritual health of others than it does upon our own. We are bound together, in the life bundle, making it our business, to provoke one another to love and good works, for "if one suffer all suffer." The present possibilities through wide-open world door opportunity are marvelous but are more than matched by the promises of God. "One shall chase a thousand and two shall put ten thousand to flight!" "If two of you shall agree (be symphonized) as touching anything that ye shall ask, it shall be done"—To be thus in accord we must needs be acquainted; to become acquainted we must know one another and to know we must dare to trust ourselves and our precious things in one another's hands without hedging, bluffing or camouflage of any sort! This medicine is harder to take than castor oil, a hundred times over, for we have so long been entombed in self that we have suffered partial blindness through the conviction that there is nothing for us of larger liberty in this life. Then, "They all do the contrary," take it out in things, institutions, meetings and conventions which "mark time" instead of progress by siezing Time by the forelock. To be concrete,—if we could win two real friends during the coming vacation, two people whom we could trust utterly because they so trusted us, that period for attunement would have been greatly worth while!

In order to reach such a goal at Wonsan Beach the schedule of meetings in the past will have to be changed; modified, either as to their character, their number or possibly both, for in the past there has been meagre opportunity for becoming acquainted with one another and with world problems by interchange of thought concerning them. Annual Mission Meetings and Language Study Glasses are probably inescapable so that it is unfortunate that they partake so much of an all-the-year-round

character, smacking of "The daily round, the common task," which lacks special inspiration and vision. The distinctly devotional meetings while good and helpful might be none the less so if fewer, especially if thus they made room for something largely new, yet no less religious, which would give zest and unity to all! In discharging a gun the percussion cap which explodes the powder which propels the bullet dominates the efficiency of every part including the gun itself; and yet the percussion cap without the other parts of the charge would be utterly unavailing. The touch of the Spirit of God renders effective our religious ammunition but, as that is depleted or wanting there is proportionately a lack of effectiveness. God's Spirit did much through D. L. Moody but more through the apostle Paul. Both were naturally large men with magnificent natural endowments put Paul's gifts, developed through education represented a heavier weight of metal which demanded a larger caliber through which the exploded truth which he carried might be launched upon the world!

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime!"

Everything is moving swiftly toward consummation; all things are fused and in a flux and the moulds we fashion for its reception will determine multiple destinies forever. Tremendous issues impend of which we need to be informed that we may intelligently pray to, and effectively work for and with God. If once a week during the vacation sojourn together at a Beach, a fit person might prepare a paper or address on some great timely topic, after the presentation of which, views might be freely exchanged thereupon, so that at the close of the meeting each one present might have come to know all that every body else in the meeting knew upon the topic, a wealth of ideas might be secured and acquaintance fostered which might lead to other and yet more blessed acquisitions.

The Value of Social Contact in Mission Work.

DR. AND MRS. O. R. AVISON.

In smaller towns than Seoul it may not be true, but in the capital city where Westerners are congregated in comparatively large numbers the Missionary is in danger, not necessarily of leaving his regular work undone, but of allowing all or nearly all of his time for social activities to be given to his Western friends.

This is a natural and easy process and it is also a pleasure-yielding procedure but, if followed, it loses to the Missionary a point of contact with the people to whom he has consecrated his life that would yield a hundred fold in missionary results.

When we returned to Korea last Fall the officers of the South Gate Church invited us to what we supposed was just a welcome gathering in the church in which all the members might participate who could pay an entrance fee, but on arrival we found it was just a gathering of the officers and their wives to sit down at table with us, have a pleasant chat, and show their friendliness. It was a success.

This set us thinking with the result that we determined to do two things. First, Mrs. Avison in consultation with the pastor's wife, fine young woman educated at our girls' school, re-established a weekly meeting for the young women of the church on the basis of giving them what their lives called for rather than the regular routine Bible class to which the time had been formerly devoted. The outcome was that the first meeting was a regular Bible study class, followed by light refreshments. What an impetus to friendliness a cup of tea a sandwich and a cake can be! The next week, by their own choice, the time was given to a short Bible lesson followed by a class in sewing, knitting, crocheting and whatever other form of household instruction anyone felt the need of. One meeting a month was largely given up to fun after a preliminary Bible study and the young women learned to play various games during which they became quite hilarious, which

meant a complete breakdown of all the barriers of race and rank, an hour when all were human beings together, with a growth of mutual confidence and esteem.

A feature of every meeting was practice in chorus singing which led to the giving of choruses in the church and brought about a great improvement in the congregational singing. Many features of Christian Endeavor Societies were introduced, such as reciting texts, individual prayers, very faltering at first but showing improvement later, all of which meant a preparation for church leadership; while the sewing, knitting, games, etc. meant an improvement in home conditions most desirable.

Surely religion is a social force and should not be separated from social activities!

Many visitors to our home participated in the meetings with good results. One of these visitors told the young women of the Missionary Society in her church of them and so aroused their interest that this branch of work was at once added to their activities.

When there was a call for women to come to the house to make up garments for the families whose homes had been burned as a result of the Independence agitations more than twenty of them came and gladly gave their services freely, eight of them bringing their own sewing machines. (The goods were supplied by the Foreign Committee for Korean Relief.)

The second thing we decided to do was to set aside every Thursday evening for a social meeting and consultation with some group or other of Koreans for whom we felt we had a particular responsibility.

The first requisite for success we felt was to determine not to let any other events stand in the way of our devoting those two evenings to those purposes and this we faithfully carried out until the political demonstrations made it difficult for the Koreans to come when we

brought the meetings to what we hope will be but a temporary stoppage.

One Thursday evening was devoted to a return party in our parlor to the officers of the church and their wives at which we carried out the following program,—general conversation, showing of family photos and talk about our own children and theirs, showing of instructive pictures of foreign places and doings connected with the war, a concert of Grafanola music, some hymn singing, refreshments, a discussion on church matters, such as "What are the probable causes of lack of growth on the men's side while the women's side is steadily increasing in attendance?" and "The advantages and disadvantages of the curtain separating the men and women in the church."

You should just have heard what they had to say about the curtains for it started a conversation about the way in which women had been held back by the old customs. The young men were especially strong in demanding that the disabilities under which girls especially labored should be done away with.

Afterwards we sang a hymn and had prayer and when they were getting ready to go it did our hearts good to hear them give expression to their heartfelt pleasure at having had not only an evening of joy but an opportunity to speak out their thoughts. Within two or three weeks the dividing curtain disappeared and has not since been up although we had not expressed an opinion on the subject.

Later on they spoke of the need for some benches in the church saying that young men dressed in foreign clothes could not sit comfortably on the floor and that students thus dressed attended churches so equipped. We put in about twenty seats and after a while one member of the church put in twenty more at his own expense.

Other Thursday evenings saw meetings of the following groups,—the Korean members of the Medical College Staff and their wives, with whom we discussed the future of the College and how we might secure a sufficient number of first class Korean professors; the Japanese members of the Staff and their wives with whom we discussed their responsibility to the Koreans etc.; the Hospital Internes; the Sunday School teachers, amongst whom a young couple are engaged to be married as soon as the young man has completed his education in our dental department. Surely it would have done some of you good to have seen and heard the chaffing which they received from their companions, for of course it is new thing in Korea for a young couple to meet in this way and become acquainted; but really they seemed not at all displeased with the chaffing just as loving couples are at home; the church choirs, of which we have two, one of students and the other of nurses, but they came to our house together and you should have watched their faces as they listened to some of the vocal reproductions on the Grafanola and you should have seen ours as one of the students of the C. C. C. explained correctly and in detail the different features in the Mad Scene from Lucia as it was being rendered; the medical students, one year at a time, who freely discussed with us the good and bad features of the school from their standpoint and so opened our minds to things we hadn't thought of; the nurses according to their years; but we needn't go on with further details.

These experiences brought us into close contact with all the different types of people and we learnt much while we enjoyed much and we are sure this was equally true of them.

Shall We Eat Korean Food?

BY CHARLES E. SHARP.

It is impossible to give an answer to this question which will be true for all people and under all circumstances. Each missionary must work out an answer for himself. The old saying, "What is one man's meat is another man's poison" is very applicable here. The writer of this article will merely try to call attention to some of the principles to be kept in mind in determining this answer.

One of the first essentials of successful missionary work is to get close to the people whom we have come to serve. The Son of God Himself found it necessary to become man before He could save men. It was said of Him, "Since then the children are sharers in flesh and blood, He Himself also in like manner partook of the same", and yet more clearly, "It behoved Him in all things to be made like unto His brethren that He might become a merciful and faithful High Priest in things pertaining to God." He entered into all the experiences of men, except that of sin—hunger and thirst, joy and sorrow, labor and pain and suffering. One of the charges made against Him by His enemies was based upon the idea that He mixed too freely with ordinary people—"This man receiveth sinners and eateth with them," but He amply justified Himself in His method and silenced the objectors. If it was necessary for Him thus to do, how much more for us. A missionary's success or failure will depend, for one thing, upon his ability to get close to people, to understand their thoughts, to appreciate their point of view, and to sympathise with them in all the varied experiences of life. And the best way to get close to the Koreans is to get close to them. The physical can be made a great help to the mental and spiritual.

Speaking ideally, were it not for other considerations which enter in and make it impossible, the wisest plan the missionary could adopt would be to entirely enter into the life

of the people, to wear their clothes, to live in their houses, to eat their food, to sleep on their floors, to engage in some means of livelihood in common with them, to live under the same laws and to receive the same treatment from the officials with them; in fact, in every thing that is external, to be a Korean, in order to rightly understand their problems and to interpret to them the mind and heart of God in face of the real facts of every-day life. This is the ideal, but it is impossible for us to attain to it completely for reasons which we will consider below. The impossibility of our entering completely into their experiences militates against our usefulness to a very great degree. After all has been said, it remains true that the foreign missionary is not a great success as an evangelizer of Oriental peoples. The wonder is, not that he does not accomplish more, but that such great results do frequently come from his efforts. It can be accounted for only by the grace of God "Who chooses the weak things of the world that He might put to shame the things that are strong." We are but pioneers, who come into vital contact with but comparatively few lives, and to these belongs the great work of establishing and building up the church. But though we cannot enter so completely as we desire into their lives, we should neglect no means of getting as near to them as possible. We should take advantage of every point of possible contact. As an aid to this, the ability to eat Korean food has an important place, more important than might appear on first thought. Eating food together is among all people a token and expression of fellowship, and to few people does it mean so much as to the Koreans.

If we had to deal with this one principle only, the answer to the question as to whether or not we should eat Korean food would be very simple. But over against this law of becoming a Korean to the Koreans, and antag-

onistic to it, stand two other laws, those of heredity and habit. We have received a certain inheritance from our forefathers, and certain courses of action have been decided for us before we were born. We cannot escape from this. We might as well try to change the color of our skin. Then to heredity is added the habits of life we have formed up to the time we come to the mission field. The average age of those coming out to the field is probably about twenty-six or twenty-seven. Having formed certain habits of life during all those years and having come to maturity, any radical change in those habits, especially the more firmly fixed ones, is apt to be disastrous to the mental and physical health of the one making the experiment. We cannot get away from these laws. A frank recognition of them will save us much trouble, and lengthen our period of usefulness in this land. A failure to observe them has sent some men and women home early in their missionary life, or has cut them off in the midst of their years here on the field. We must make many changes in our life and habits when we come to the Orient but these changes should be made with great care. On the one hand we should keep in mind the necessity of getting into the lives of the people as much as possible, but on the other hand the Providential limitations placed upon us should be clearly recognized.

Now let us apply this to the matter of food. In the matter of food there is quite a wide difference between the western and the Korean ideas. The Westerner partakes freely of the wheat products, and of corn, beef, pork, milk, potatoes, eggs, and the various vegetables. The Korean subsists mainly on rice or millet, with a very little fish, and a very little vegetable and that in a pickled form. Our Western foods are more concentrated and we are accustomed to eat less, while the Korean, in order to get sufficient nourishment, must eat a much larger bulk. If the foreigner eats enough Korean food to nourish him, his digestive capacity will not stand for it, and he suffers from over-eating. Then again, in the matter

of digestibility, habit asserts itself. To the foreigner, much of the food provided in an elaborate Korean meal is indigestible, and his stomach rises up in rebellion. Think of it,—rice, (quite likely to be underdone from our point of view), hard-boiled eggs, pounded bread approaching the consistency of rubber, pickled turnips or cabbage, a great abundance of red pepper, meats fried in a liberal quantity of oil, salted fish, etc! Most of us come to Korea twenty-five or thirty years too late to make a success of eating Korean food as a regular thing. It has been tried again and again by many missionaries, but they have almost invariably given it up after a thorough trial. So that it is almost always the case that the missionary, when he goes to the country for any considerable length of time, takes his food boxes with him filled with the foods that he has been accustomed to all his life. The experience of the great body of missionaries has proved that, in most cases, this is the part of wisdom. But although he cannot make a regular practice of eating Korean food, the taking of an occasional meal, or several of them in an emergency, is a different matter. Most of us are able to adjust ourselves sufficiently to our Korean environment, so that we can learn to eat, and what is considerably more to the point, to enjoy Korean food occasionally. There must be an appreciation of the value of doing this, together with a mixture of common sense, persistence, and a studying of one's own gastronomic possibilities and limitations.

As for the value of the practice in getting nearer to the people, it is so great that it is worth all the effort that it takes to acquire. It has been said that the best way to win a man is to get him to do something for you. It is certainly true that you have gone a considerable distance along the way to winning a Korean's confidence when you can sit down with him and eat the food he has prepared for you. The Koreans regard this as quite an accomplishment on the part of the foreigner, and they frequently speak with much approbation of the abilities of certain missionaries along

this line. It gives them great pleasure, far more than we realize, to have the missionary partake of their food. They have the missionaries classified along this line, as well as others, much as David's mighty men are classified in the eleventh chapter of First Chronicles. There are those who are of the "first three," and then those who though not able to attain to the "first three" yet hold a place among the "thirty chief men."

The writer will not soon forget one of his earlier attempts at partaking of Korean hospitality. An old "mother in Israel" had prepared him a typical Korean meal, with its nine or ten different kinds of food, and enough of each one to nearly make a meal for the ordinary man. One of the lesser dishes in this case was a bowl containing nine hard-boiled eggs and other foods were in similar proportions. The hostess seemed determined that all the different varieties, and in sufficient quantities, should get to the proper destination, and to ensure this she stood over me and superintended the job. She all but put the food into my mouth and gave me much advice and encouragement. It

reminded me of nothing so much as a base-runner in a base ball game running between third base and home with the coach running at his side urging him on by every device known to the art of coaching. She evidently was not satisfied with my effort (what Korean host or hostess ever is), but finally reached the point where she seemed to consider that she had done the best possible with the subject in hand, and let me stop with several eggs and considerable other food still uneaten. There is no doubt that this gave the old grandmother much genuine pleasure, as it does every Korean when his foreign pastor eats of his food. It makes the foreigner seem a little more human and like "one of us." We are far enough apart at the best. Let us decrease the distance at every point possible. There is too much truth in Kipling's words, "For east is east, and west is west, And never the twain shall meet." As an aid to a better understanding of each others' mental and spiritual point of view getting together on the plane of eating is certainly a help.

"Keeping Up With The Times"

BY WILLIAM SCOTT.

How can the missionary keep up with the times? The question is not an easy one to answer; the object is still more difficult to attain. For these are not ordinary "times." They are not only "child and heir of all the past times with their good and evil, and parent of all the future," but they are times which, more than any other in the world's history, have seen the utmost effort of the forces of evil hardly overcome by the utmost effort of the forces that make for good. These times have laid life bare in all its hideousness of brutality and greed, and in all its glory of heroic and unselfish loyalty to a great ideal. During the four years of war we saw principles in action, qualities of man magnified in two extremes. Now that the war is over the recasting of principles, and the restating

of broad issues faces the thinking race, but with an intensity and multiplicity of application that the world never knew before. So that he who would keep up with the times must see more of life and see life as a whole more steadily than ever before. One needs but glance at a newspaper or periodical to see how numerous are the subjects of discussion, how materially they have been changed or given new emphasis, and how essentially necessary is their application to the new future that stretches before us. Political or social, educational or scientific, religious or moral, all life is more complex and more difficult to comprehend today than ever.

How then can the missionary hope to keep up with the times? He, the average missionary, labours under certain disabilities. He is

far removed from the center of things, and spends a large part of his life among a people whose horizon is painfully limited. He is dependent upon newspapers and magazines, whose continuity is broken by itinerating trips. There are few in the stations with whom to discuss the news of the day, and both he and his fellow missionaries are often too busy to find time for such conversation.

Yet it is just as necessary that the missionary keep in touch with a progressing world as it is for him to keep his prayer life strong and constant. For, despite our concern for the world to come, it is this world we have to deal with. It is the people of this world that we must lead to Christ. It is this present world, I believe, that must become the kingdom of our Lord. And it is our business to interpret Christianity not only as an ideal to be realized hereafter, but in its relation to life, in its applicability to this very present state of existence. Hence the necessity of our keeping up with the times.

How then can we do it? It is manifestly impossible for us to maintain an intelligent grasp of all the multitudinous subjects that exercise men's minds today. These subjects can be divided into three classes. 1. There are subjects that we ought to make it our business to keep abreast with. We have no excuse for being ignorant about them. 2. There are subjects that we ought to take a pleasure in and find a recreation in their pursuit. 3. There must be a vast range of subjects that are only of passing interest to us. We make no special study of them, but take them as they come, without feeling we should burden our minds with them.

Everyone must decide these classes for himself, but the first class will follow the line of our chosen profession. The clerical missionary has no excuse for being ignorant of current Biblical study. He ought to keep his mind open to perceive the trend of religious life and thought. Nor should he be wholly ignorant of the progress of religious propaganda. The medical missionary's imperative duty

is obvious enough. His specialty is medicine and it is his business to know, at least in some special line, what is taking place in the centers of knowledge. This is equally true of the educational missionary. For a time during the war discussion on educational reform divided the attention of the people of England. Do we know anything about it? Of classes number two and three little need be said. The field is wide, and our preferences differ. Literature, art, music, politics, social reform, progress of science, biography, all these and many more are before us.

The first thing, then, a man must do if he wishes to keep up with the times, is to decide what he must know, and what he would like to know. Having made that decision several observations will naturally follow.

1. In the first place, one ought to have a good ground basis from which to start. Keeping up with the times, means keeping abreast of the changing and progressive thought and action of the world. But one will be lost in the maze if he has not a good grasp of the subject in its historical development down to the present time. This is particularly true of the subjects which we ought to be masters of. Take the subject of theology as an example. The man who wishes to keep abreast with the times will find a vast literature issuing from the press of today on that subject. But unless he has a fairly clear grasp of the main outlines of the subject the wealth of references will confuse and overawe him. Hence I hold that for the first period of a clerical missionary's stay on the mission field his two chief aims should be first, an intense concentration upon the native language and second, a well directed and persevering effort to master his Bible and obtain a fair general outline of Church history and the history of theological thought. Only thus equipped will he be able to grasp the progressing thought of his own age. I imagine the same remarks will apply equally well to medical and educational workers.

2. In the second place, the missionary

ought to choose his periodicals well. This is no easy task for their name is legion. The missionary's time is limited, and the benefit he will get from reading periodicals will depend not so much upon the quantity he reads as upon the wisdom of his choice. A few good magazines well read and carefully mastered will best keep one abreast with progressive thought. For myself I find "The Expository Times" "The British Weekly", our own church magazines and "The Missionary Review of the World", as much as I can digest along the lines of theology and religious experience. Each one must choose his own. For general reading there are few better eclectic periodicals than "World Wide", published in Montreal, Canada. Other good stand-bys are "The World's Work", "The Outlook", "The Review of Reviews", and the various weeeekly editions of the newspapers. The weekly edition of the London "Times", with literary supplement is a veritable mine of good things. Of course a regular newspaper, daily if possible, with recent news, is very desirable, though for the missionary who spends long periods in the country itinerating perhaps a weekly edition is more serviceable.

In addition to periodicals the missionary's library should be constantly enriched by new purchases of recent books.

3. But some one interrupts to say that all these are minor difficulties compared with the problem of getting *time* to keep up with the times. True, that is a difficulty. But it is one that should be faced squarely and solved. The missionary has a soul to save, a mind to enrich, a home to cherish and refine, and he is lacking in his duty to himself and his family if he allow his missionary work to wholly usurp his time and energy. Our Lord himself ran away from the crowd that he might find a leisure for self culture. We must do likewise. And I venture to predict that our lives will be richer and more fruitful, despite the more limited time we give to direct mission work. But even this saving of time will not prove sufficient unless we add to it earlier

rising and later hours of retiring. We must keep fit for work, for more real down-right hard thinking and intense concentration.

4. I venture to suggest that more use might be made of our summer holidays for keeping up with the times. I must confess to a little irritation at the undue prominence given to religious meetings at our summer resorts. Why can't we get away from the idea that all life is rounded off within the limits of our religious horizon. Our religious outlook should be wide enough to touch on all the affairs of life, but as that is not usually the case, let us try taking an interest in the 'other' things with a view to improving our religious vision. At a summer resort many a happy hour might be spent in good fellowship over such topics as "Current Events", "Recent Discoveries", "Literature, Old and New", "Our Magazine Reading".

These are stirring times, pregnant with possibilities for good and evil. We religious teachers can't afford to be ignorant of them. We may shut our eyes and refuse to read the signs, but the outcome may be that many of our younger converts will desert us and the cause. As H. E. Fosdick writes in a recent article on "The Trenches and The Church at Home", "The only use of the church is to gather up humanity's best, to be the co-operative unit where those who would fight for the highest against the lowest may take their stand. And lo, the church is failing just there. The best is escaping her. It is finding other voices to speak through, other agencies to work through, and in individual characters like multitudes of these men in the army, it rises to superb heights, careless of the churches, sometimes scornful of them." These are the words of a man whom we are all learning to trust, and in whose virile morning watch books we are finding strength and inspiration. Do we realize the facts he states above? Do we know what is escaping us, and finding expression through other channels? If we don't, it is time we woke up to the issues of the times we live in. For these problems are not the problems of America or Canada, or England or Europe. They are universal, and apply to Korea as well. Let us make an effort to keep up with the times.

A Summer Vacation

One of the Prophylactics Against a Breakdown.

BY E. W. ANDERSON, M. D.

When asked by the editor to prepare an article on the subject of vacations and the dangers of too close application to work, I demurred on the ground that the present time seemed most inopportune for a discussion of this subject. With political conditions such as have obtained throughout the country since the first of March, extreme unrest and perturbation on the part of the natives, and undue suspicion and mistrust of missionary motives on the part of the authorities, all missionary activity, with the exception of the medical work, has been at a standstill. Missionaries have chafed at their enforced idleness, and at being kept away from their tasks during what is always a busy and fruitful season, and have many times resolved to make a start back into the work, but repeated counsels and warnings that for the time being more harm than good would result, have held them in leash. And now the thought of writing an article on the subject of the dangers of too constant application to work might seem untimely in the extreme. If my subject might be changed to read something like this, the need of work by missionaries suffering from the effects of enforced vacation, the prospects for an article might seem brighter. But with the caption as stated above there is at least grave danger that the article may seem too unseasonable to merit a reading at this stage of events.

But if we may mentally detach ourselves from the abnormal circumstances which have confronted us for the past several months, and think of the time when missionary activity was going full blast, and of the state of body and mind and nerve with which we emerged from the season's work, we may be able to appreciate the pertinency of the subject. Indeed it is doubtless true this year that with the abnormal circumstances under which the past several months have been spent, anxiety as to how the

church will emerge from the trial through which it is passing, and straining at the leashes which have held us in check, there has been induced a condition of body and mind which demands no less than in other years a change of scenery and association and a season of relaxation.

As a matter of fact the subject of breakdowns and of the measures that may be of service in preventing them is one of perennial and vital importance to missionaries,— of more importance to them than to any other class of workers. This is true because the force of missionaries is so small relatively to the task undertaken, and because the missionary's place is so hard to fill. In the homeland it is practically universally true that when a preacher or educator or business man or office holder of whatever sort is forced to retire, there are numbers of other men and women standing ready to take up the work and carry it on with hardly a break to show where one turned loose and the other took hold. There is no language to master, no foreign customs and habits with which to become familiar, no alien life and thought into which one's self must be projected and habituated. But on the mission field all these conditions exist. There is a language to be mastered, customs to be studied, and a new order of life and thought to be entered. So when one missionary drops out, the place is either left vacant until a new man or woman can be trained through the tedious process mentioned, or through a series of shifts the place is filled, but at the end of the shift there is always a vacancy left, and some phase of the work left unprovided for. So it is a matter of most earnest and prayerful concern for every missionary to take every precaution and guard himself most sedulously against anything that might induce a premature breakdown. Bishop

McMurray on his recent visit to the orient, while speaking of the needs of the mission field, said that as he saw it one of the greatest needs was to get the missionaries now in the homeland back on the field. With the number of efficient workers now at home, detained by ill health and other causes, he could not but be impressed with the thought of what it would mean to the work if these missionaries could return to their places, or how well the field would have been manned if they had not been forced to return home. Now there is in this no suggestion of criticism for those who have been forced to retire from the field, but there is abundant food for thought on the part of others who stand in danger of following in their footsteps.

There is another phase of the subject which demands consideration. Not only is it true that the missionary's place is harder to fill than that of the worker in the homeland, but the conditions under which he works are much more conducive to a premature breakdown. There are many reasons why this is true.

If all of the missionaries in Korean might have been permitted to hear Dr. Van Buskirk's paper read before the Korea branch of the Asiatic Society on the climate of Korea and its effect upon the efficiency of the people, or might have access to this paper when it is published, they would readily see that from the standpoint of climate, contrary to the usually accepted idea, the missionary in Korea faces a condition which easily becomes one of a chain of circumstances which may force him to a premature retirement from work. Dr. Van Buskirk proves conclusively that the climate of Korea constitutes a handicap to efficiency, that a greater expenditure of effort and vitality is required for the accomplishment of a given amount of work than would be required in England or America. Elements entering into this consideration are; the low electrical charge of the atmosphere, the low percentage of ozone, the sustained cold of the winter and the sustained heat of the summer, with relatively small variation from day to day, and the high degree of humidity. All

of these factors put an added burden on the shoulders of those working in Korea. In the case of the native it seems to be true that in the course of the years and the centuries a degree of immunity is established against certain unfavorable elements of environment. But the foreigner who undertakes his task in this unfavorable environment faces the alternative of contenting himself with a low grade of work, or of accomplishing his work at a greater expenditure of vital and nerve force than his physical mechanism was built for.

Mention must also be made of certain infections common to the Orient to which the missionary becomes the too frequent prey. Of course no-one would deny that in the homeland there are germs galore, and that you do not have to come all the way to Korea to become infected. But it is beyond question that there are certain intestinal infections common to the East, to which the missionaries have too frequently become victims, and which are responsible for the detention in the homeland of some of our best workers.

Apart from the consideration of climatic and disease-producing conditions, there are other factors which add to the handicap under which the missionary lives and works. On foreign soil, among an alien people of an alien tongue, whose manner of thought and manner of life differ widely from ours, whose point of view is often difficult to get, and into whose life it is often difficult to enter, conscious of subtle forces of evil about us and subtle antagonisms opposing us,— all of these things constitute an environment whose drafts upon the physical and nervous energy are greater than would be experienced on one's native soil.

It thus comes about that except with those who are blessed with an unusually robust physique, there can be but one result, a breakdown earlier than might have been expected under conditions normal to the worker. It becomes a matter of extreme importance therefore that means be sought which will modify this process, and introduce into the life of the missionary some factor which will have the effect of off-

setting this handicap under which he labors, and tend to conserve and replenish those vital forces upon which undue drafts are being made.

The remedy lies not only in a most careful attempt to safeguard one's self against prevalent infections, but also along the line of holding one's self back from too constant application to work, not in the sense of working less energetically while at work, but of so ordering one's life that there will be regular periods of relaxation. The avenues by which this may be accomplished are by no means limited. Mental relaxation is found in reading books which have no connection with missionary work. In the out-stations a social evening at rather frequent intervals is a valuable diversion. In the large centers there are even better opportunities for diversion of this kind. Sports out in the open are most valuable. An hour a day of tennis or volley-ball might easily make the difference between a breakdown and no breakdown. Any exercise or pastime or activity that diverts the

faculties from their accustomed grind, either by giving them a chance to rest, or directing them along other lines, will enable them to regain more or less of the tone which has been lost in their struggle against the odds which confront them.

It is in this connection that the summer vacation finds its justification, and more than justification. I believe the fact is incontrovertible that a month and a half or two months spent at Wonsan Beach or Sorai Beach, with the change of scenery and association, the relaxation, the sports, the invigorating daily plunge in the sea, or the same length of time spent up in the mountains, or on a visit to some station away from the regular field of work, will go far toward enabling the missionary to replenish the energy and vitality which have been expended during the preceeding ten months, will keep his efficiency at a higher mark, and will increase his chances of realizing his expectancy of service on the field.

Dr. George Heber Jones—An Appreciation.

By W. A. NOBLE.

In the passing of Dr. George Heber Jones we have lost one of our oldest pioneer missionaries. He was the third in order of appointment to the Methodist Episcopal Church in Korea. He arrived in Seoul September, 1887, when there were no more than six or eight members in the Korean Church. Dr. Jones was born in Mohawk, N. Y. August 14, 1867. He was twenty years of age when he came to Korea and was, as far as we know, the youngest male missionary ever appointed to the Korean work. He became a master in the use of the Korean language and an acknowledged scholar of the history of Korea, of her traditions, religions and social order. His researches extended into a study of comparative religions as found throughout the East which later made him much sought after as a lecturer in educational institutions in America. Boston University invited him to the chair on Comparative Religions. This honor he declined in order

that he might do more direct missionary work.

If one sentence were to describe Dr. Jones as a missionary it would be this, "He had the instincts and habits of a scholar with a profound understanding and deep sympathy for men". This was coupled with a genuine Christian piety.

On returning to America some years ago he left behind voluminous journals of his personal life, and the number and variety of these studies are bewildering. They range through a great field of philosophy, science, religion, history, literature, and biography.

Dr. Jones was versatile in the use of his pen. At one time he was the editor of the Korean Repository magazine. He was the author of a "Dictionary of the Korean Language," and of "Korea, Country and People." He was a voluminous writer to magazines and reviews on international affairs of the Orient, as well as a

writer of tracts and books for the use of the Korean Church in America.

Dr. Jones was Executive Secretary of the Korean Quarter-Centennial movement of the Methodist Episcopal Mission of Korea. In 1911 he returned permanently to America because of the advanced age of his parents who needed his care. He became a member of the office staff of the Board of Foreign Missions at New York, serving for seven years as chief of the Department of Income and later as Editorial secretary. Few missionaries have had the honor of so wide an acquaintance among oriental scholars and Christian statesmen of the times.

Dr. Jones' service on the field extends over a large range of activities. He was teacher and principal of Pai Chai high school, an indifatigable itinerator, and the President of the Theological Institute. At one time Superintendent of the Korea Mission, he also served on the Board of Translators of the Bible. He was for a few years Secretary of the Mission and Annual Conference, and the Official Correspondent with the Board of Foreign Missions. It was largely through his efforts that the Korea Annual Conference was organized in

1908, and he was the first member of the General Conference from Korea.

He believed profoundly in the people he came to serve and always found it hard to believe ill of an associate. This unwavering faith was of great constructive value in the formation of the early Church in Korea.

His friendship in Korea extended to those high in authority and exemplified the word of the Scripture which says, "Seest thou a man diligent in business, he shall stand before kings."

All his old friends in Korea will remember Mrs. Margaret Bengal Jones whom Dr. Jones married in 1893 and to whom he often ascribed the inspiration that has made possible his life of large usefulness. His wife, and children, Margaret and Katherine remain in their home in Leonia which is situated below the beautiful palisades opposite New York City. The husband and father passed away at Miami, Florida May 11, and was brought home to this quiet restful place for burial and now rests near the graves of his aged father and mother.

The coming generation of missionaries to Korea will be helped and blessed by the life of this good man as will also his influence for good abide with the entire Christian Church.

Extracts from The Diary of An Itinerant Missionary.

BY ALEX. A. PIETERS.

Jan. 31. Arrived at Sohung to-day to hold a class (Bible Conference). It is only five days since the closing of our Men's Bible Institute. It was a five-weeks session, and during the last two weeks I taught three hours a day. My hope for a little rest before beginning the class did not materialize, for it was necessary for me to spend the intervening days studying Romans, preparatory to teaching it in this class.

Feb. 1. Opened the class this morning with a prayer meeting which is to be repeated every day. Taught Hebrews to the church officers with a great deal of pleasure, but was much disappointed on finding that the division

where I was to teach Romans consisted of youths and very new believers. I had worked hard preparing an introduction, outlines, and exegetical notes to the Epistle, and refreshing my memory about its arguments; but it goes without saying that I did not undertake to unravel before those boys Paul's philosophy with regard to law and grace, but took up another subject which was more to their comprehension.

Feb. 8. Finished the class yesterday. It went off well. There were five divisions each studying three hours daily: That together with morning and evening services kept the four teachers and myself quite busy; but we

were gratified to have a good attendance and to see a general appreciation on the part of the people. Went to bed last night at midnight, as the two Elders and some of the officers came in to discuss the problem of getting a pastor. Since the resignation of the last pastor three months before, they have not been able to secure one although they have strained their resources to the utmost to raise a larger salary. I am sorry, but know of no available man. Am going home to-day, and if I make connections with the auto' bus may be with my family this afternoon. Will have a day with them before going to Sariwon in Mr. Hunt's district for the next class.

Feb. 12. Yesterday, as a matter of self-protection, I was obliged to ask the Pastor to move elsewhere the old couple that were living in the same room with me, with nothing but a paper partition between us. Their loud talking, slamming of doors, and at night coughing and snoring was conducive neither to study, meditation, or rest. I have been enjoying the teaching greatly. My inability to take a cook with me has proved a blessing in disguise, for when the Christians found that I was ready to eat Korean food they began to invite me three times a day to most sumptuous meals. My subjects are Galatians and Nehemiah, the first taught to the second division of women, and the last to the church officers. The women seem to be unusually intelligent, but the men are handicapped by their very scant knowledge of ancient history. I am getting good results by teaching Galatians exegetically and Nehemiah homiletically. The church officers are often called upon to lead meetings, and are, therefore, eager to get outlines for future preaching. And Nehemiah contains such a mine of practical lessons!

Feb. 16. Yesterday being Sunday I preached to about eight hundred people, who packed the church to overflowing. What a privilege it is to face such a congregation! The town has only a few thousand people, and not a score of years ago the name of Christ was unknown there. Now there is a large self-

supporting church there, with its own pastor and elders, and a fine parish school. To-day I was quite surprised to hear two deacons in my class in Nehemiah give expression to some very advanced ideas about miracles and immortality. It seems that in spite of all the efforts of our Presbytery to shield its flocks from dangerous doctrines the Evil one finds his way into the minds of some Christians.

Feb. 18. Home again for a day. After living in a tiny, dim room, with a temperature not much above the freezing point, it is certainly pleasant to be once more in a well-lighted, airy house, and near a hot stove.

Feb. 20. Was obliged to travel the fifteen miles to Kosulpo on foot and in the face of a North-west blizzard. I am teaching here Micah to church officers and Sunday-school teachers, and Hebrews to a class of youngmen. The officers, like so many Korean Christians, know little of the historical background of prophecy, and identify it almost entirely with prediction. Micah is, therefore, a difficult book for them to comprehend.

Feb. 23. The attendance at this class is splendid. The church is situated in the midst of a large rice plain, and while most of the Christians have to walk from half a mile to three miles to church three times a day, yet very few fail to be there. They mind neither the cold nor the long walk as long as they can study the Bible and hear the preaching. The Pastor has asked me to take the services every other night.

Feb. 26. Must leave the class a day earlier, for the last day here coincides with the day set for the Leaders' Meeting of my district. I do not much enjoy the prospect of having to walk the fifteen miles home, for the ground is thawing and it is quite muddy in the middle of the day.

Feb. 28. After spending a night at home started out early next day on mule-back for a thirty-five mile ride to the Leaders' Meeting. Took with me only a small pillow and a sheet, which could be fastened to my saddle. The meeting was adjourned near midnight, and

was followed by several private conferences lasting until after two o'clock. The bed of borrowed bedding on a heated stone floor with its usual 'addenda' was not conducive to restful sleep; so that when the time came to open the meeting again at six in the morning I was quite ready. The early hour is accounted for by the fact that the people wanted to finish all business before eating, in other not to make it necessary for the hosts to provide lunch too. The reports from all the churches were very encouraging, especially with regard to the decisions to replace two old churches by new and larger ones, and with regard to the increase of salaries of the helpers. Some past deficits were made up on the spot. Our belated breakfast was served to us by a man who was only a recent believer. The Leaders, numbering about forty were all invited, and the meal turned out to be a most elaborate feast. Though young in faith this man is very earnest and liberal, and his home is in a true sense an open epistle seen and read of men; for on the walls of the house, inside and outside, as well as on the fence and gate are placards with quotations from the Bible and stanzas of hymns.

My mule made good time going home, but it was long after dark when I finally arrived there. I fear I am growing old, for two days of mule-back riding, with a sleepless night between, is getting to be fatiguing.

March 1. I had just attacked the pile of correspondence that accumulated during the months of my absence from home, when a letter from one of my pastors came asking me to help hold a class in one of his churches where for the lack of teachers none had been held as yet. He urged that I leave the next day in order to be at the church for Sunday, and also because Spring was advancing and the farmers were beginning to be busy. There is nothing to do but to go.

March 4. Preached yesterday (Sunday) three times. The class must after all be given up. After arriving at Haundong I found that a week later there was to be a wedding in

one of the Christian homes, and that most of the sisters had to work hard to help get ready for it. The Pastor did not know about it when he wrote me. We suggested to the people that at least two days be spent in intensive study, and the suggestion was accepted. But on Sunday night the old mother of a lone widow died, and this made it necessary for all the Christians to help with the funeral. This took a whole day. The Pastor and I decided, therefore, to give up the class and to spend the time visiting in the homes. I am going to spend the balance of the ten days I have planned to be away from home, itinerating among the churches.

March 10. Late this afternoon I was surprised by the arrival of a courier from home urging me to return at once. The political disturbances were rapidly spreading over the whole country, and my wife was uneasy for herself and the children as well as for me. But as I thought the matter over I felt it was best to finish the trip, for I had already sent word to the churches, who would be waiting for me; and, moreover, the danger did not seem great.

March 11. This is an interesting group of Christians. It was started two years ago by a Christian who moved there. When, through his persistent preaching to the people, some of them became interested, he began to hold meetings in his house. Soon the number of professing Christians became too large to be adequately accommodated. The poverty of the believers as well as the newness of their faith precluded their building a church at this time; so the Leader began to plead with God that He in some way might grant them a church. For many months he prayed very earnestly, and shortly before my arrival the church was granted. It came about in the following way.

A young woman brought up in that village and living for several years a life of shame in a large town not far from there, was finally married, and began to live a respectable life. A longing for a child soon awakened in her

heart, and to make its coming surer she turned an ardent Buddhist. Her husband, however, became tired before long of listening to her incantations, and in self-defence took her to the church and asked the Pastor to make her a Christian. The local Bible woman was called to deal with her, with the result that she became an earnest believer. She was so happy in the consciousness of forgiveness of her grievous sins that her heart went out to her former associates, and she gave all her spare time to going around among them in an effort to get them to turn to Christ. The mother of this woman was living alone in her native village in a house belonging to the daughter. The thoughts of the younger woman after her conversion naturally turned to her mother, and she decided to take her into her own home, selling the house. But when she learned that the Christians of that village had been praying for a church she at once decided to give the house to them. It was renovated

just before my arrival, and it made a very neat meeting place. About fifty men and women met there that day to dedicate the church to God with praise and thanksgiving; for every one had taken it as a direct gift from God.

The Leader of this church has also shown his power in prayer by healing. Last winter a man was so sick that the available physicians announced his fast approaching death. The Leader pled with him to accept Christ, suggesting that even a miracle of healing might take place. The man finally gave himself up to the mercy of God, and the Leader prayed most earnestly that God might cure him. In a week the man was almost well. He is now one of the most faithful members of the congregation. Another case was of a man sick with influenza, which hung on for over a month in spite of all efforts to get rid of it. Again the Leader preached and prayed, and both soul and body were made whole by God.

(To be continued).

Bible Classes for Women in the Taiku District.

By MISS M. SWITZER.

Among the agencies for the development of the Christian women of the Taiku district are Bible classes. These classes may conveniently be divided into country classes and city classes, and of the latter, there are two kinds, the institute, and the general class. Through these classes we aim to come in touch with every one of the five thousand women and girls of our district. This aim has never yet been realized, and yet, considering the mode of living among the Koreans, it is a perfectly practical one. They think nothing of travelling long distances on foot; their equipment for boarding and lodging is simple; and their system of household management permits of a woman's occasional absence from home without great inconvenience to her family.

The country class is a picturesque phase of our work. It is satisfying not only to one's spiritual and affectional nature because of the direct religious work which it affords, and the

response from simple, kindly hearts, but to one's love of out-door life, of roving, and of adventure. To reach one's destination there may be a long trip by horse or chair in the glorious Korean weather, over brown mountains and through wild valleys, past teeming market places and squalid villages, and at the end of the trip you rest your weary self on the warm floor of some little mud-walled room, while kindly, white robed Korean sisters gather to welcome you. One may hold a class at any time, but from late November to early January, and from February to May are the best seasons; for the weather then is good, and the country people are not occupied with such activities as barley harvest and rice harvest, pickle making and New Year's clothes.

Of country classes there are district classes and local classes. A district class lasts six days including Sunday. After places and dates for classes have been arranged, notices are sent

out to each church in the district where a class will be held, inviting the women to attend. A foreign lady always goes to a district class. A local class is held for one church only; it is apt to be of shorter duration than the district class and it is usually conducted by Bible women.

The simple life is exemplified in Korea. The luggage of many a woman who comes to a class from another church consists merely of her Bible and hymn book. The church furnishes sleeping quarters, and eight or ten women are packed into one wee room like sardines in a box. Loneliness is rare in Korea. The luxurious foreign lady has a whole room to herself, and to insure privacy, she hangs curtains over the paper covered doors. It takes three coolies to carry her luggage, which consists of food, cooking utensils, clothing, bed and bedding, a folding chair, a table, a stereopticon, and an organ.

At my classes the day's work often begins with a sun-rise prayer meeting; then after breakfast the Biblewomen come to my room for prayers, and to talk over the work of the day. The women gather at the church at half past nine for the morning session, which begins with singing, a brief address and prayers. Then the illiterate women take one side of the room, and the literate women take the other side, and a long Bible lesson is taught to each division. This lesson is followed by a short period in memorizing Bible verses, and then all go home for dinner. In the afternoon the class again gathers for a lesson. The same division of women is observed but the teachers exchange divisions. After class hours some of the older women take the teachers to heathen homes for preaching, until it is time to cook the evening meal, an event decided by the position of the sun. After supper there is a religious address delivered by the Biblewoman, or all the village is invited in to see the stereopticon. Last year I used a set of pictures on Genesis, which the Biblewoman explained at length to many audiences. We only teach the New Testament in the country, so I hope that

through these pictures the women are learning something of Old Testament history.

The size of the class varies. Sometimes, at a weak or a remote church, only eighteen or twenty women will gather. Again, exceeding my highest expectations, I have enrolled two hundred women at one class. An average class, however, is about forty women, and it can be easily handled by two teachers. When there are over sixty in attendance, I like to have a second Biblewoman, and then the little girls of the class can have lessons all to themselves.

The country class calls forth two questions: how do you get Biblewomen, and how do you train them? In answer to the first question, the foreign lady should always be on the lookout for bright, promising women. She should encourage them to attend the Bible institute, to teach Sunday-school, and to start missionary societies in their own churches. If possible, after sufficient study, she should have these women teach at some country classes with her. Youth is a bar to being a Biblewoman, and considering the duties of wife and mother which fall to most Korean women, there are not many free to leave home, even though they are otherwise qualified for the work. By encouraging study and activity, there will develop, as the years go by, a class of consecrated women with a good knowledge of the Bible, who, when opportunity and circumstances both harmonize, can enter into a large field of service for others. Many of the circuits of our territory have selected women to travel among the churches to preach to the heathen, and the circuit pays a salary of a few *yen* a month. For Bible training, the women go to the institute at mission expense. These women are expected to attend the Bible classes which are held in their districts, and to help in the teaching and preaching.

The institute is held in Taiku, and has two terms a year of a month each. It is open to baptized women of good character who are able to read. In the institute various books of the Bible are studied; the work is graded, there

being four classes; and promotion is dependent on the passing of examinations. During the fall term the Bible women are drilled in simple Bible courses which they are to teach at country classes. One day a foreigner teaches the women; the next day the women are called upon to teach what they have learned. Thus equipped the women are ready, so far as we can make them, for taking part in some class. The institute is less picturesque than the country class, less stirring than the general class. However, because of its duration, it allows of an intensive work which is very satisfactory.

The general class, which lasts a week, is held once a year, and to it all the women of the territory are invited. The women who attend furnish their own fuel and rice. In this class we have six main divisions for study, and a number of sub-divisions, and the daily schedule is much like that of a country class minus the afternoon preaching. Needless to say it takes many heads to plan out the work. We

have an elaborate system of enrollment, the obtaining of lodging means a number of meetings with Korean church workers, teachers must be trained in their prospective courses, and helpful evening meetings planned. The women are placed in classes according to the years which they have studied, and each woman receives a class badge at enrollment, so that she will know just where she belongs. Those who miss only two days of study are rewarded at the close with a *chinkupchang*,—a bit of paper which states the owner's promotion.

Such is the Bible class system for the women of the Taiku district. Though a simple thing to state on paper, it represents the slow growth of years, and is the result of the contributions of time, and thought, and prayer, and work, of many missionaries. Through it and the other influences for good which God is using, we hope that our constituency will develop into a consecrated womanhood, "thoroughly furnished unto all good work."

Miss N. R. Scholes—An Appreciation.

BY MISS F. L. CLERKE.

On the 17th of April a cablegram was received from Australia announcing the death, during furlough on April 14th, of Miss N. R. Scholes of the Australian Presbyterian Mission, Chinju Station.

As yet, of course, no particulars can be known but as Miss Scholes had suffered from serious heart trouble for the last few years we suppose that this was probably the direct or indirect cause of her death.

Miss Scholes came to Korea early in 1907 and was thus one of the pioneers of the work in Chinju station. For several years she had charge of the Girls' School there but later on, after her first furlough, seeing the needs of the evangelistic work, with characteristic unselfishness she offered to take part in it and gave up her school work to do so. The itinerating proved too great a strain for her, however; a heart trouble developed. This made it necessary for her to go back into school work in which she continued until she left on furlough last July.

We cannot express in words our sense of the loss we have sustained in the passing of such a worker from this field. Miss Scholes possessed in a rare degree the confidence both of her foreign colleagues and the Koreans. In her relations with the Koreans her tenderness and understanding secured for her a place in their hearts such as is given to few and her exceptional ability in the mastery of the language opened for her a large sphere of influence. Though the last years of her life in Korea were spent in much physical weakness her courage and patience were undaunted. Few of us thought of settling our difficulties without recourse to her wise counsels, and we were always strengthened by her absolute refusal to make any compromise with evil however difficult the problem of resistance might be. So was her own work was built upon strong foundations and it will prove well fitted, we believe, to be used by the Master-BUILDER Himself for the development of His yet greater purposes in the redemption of those for whom she gladly gave her life.

The Seoul Foreign School.

By GERALD BONWICK.

Sooner or later the education of the children becomes one of the most serious problems that a missionary family has to face on a foreign field. Many mothers add this duty to the various calls made upon them and Mrs. W. M. Clark in her article a few months ago showed the difficulties and disadvantages of such a course. It means that the mother is prevented from doing the missionary work that she came to the field to do and that the children suffer for lack of competition and other incentives incidental to ordinary school life. Other parents adopt the course of sending the children to the Homeland for their education. This means long years of separation, the loss of family life and home training on the part of the children in their most impressionable years, to say nothing of the added expense that the already overstrained purse is called upon to endure.

A third alternative is the establishment of schools for missionaries' children, at convenient centres on the field and, though this too is a serious expense to the parents it seems to be the best course to pursue. To meet a growing need the Seoul Foreign School Association came into being at a Parents' Meeting in Seoul on April 19th 1912, commencing with 22 charter members, most of whom are active supporters of the school to-day. School opened the following September with an enrollment of 18 pupils, increasing to 27 before the end of the first year. Miss Ethel Van Wagoner (now Mrs. H. H. Underwood of Seoul) was the first teacher and remained with us four years. Miss Hopkins succeeded her as head teacher for two years and for the last year Miss H. A. Bligh has acted in that capacity. During 1919 the school enrollment has been 54 children and three teachers are required for the Primary, Intermediate and High School departments, as all grades from 1 to 12 are provided for. During the year we have been unfortunate in the sickness of the teachers and Miss Butler had to return to America after only completing half the term of her contract. To fill the gap caused by her early departure a number of parents and friends have shared voluntarily in the teaching so that in spite of inconveniences the school was able to report good progress and satisfactory work at the recent Commencement Exercises.

The graduating of nine scholars from the

eighth grade was an important event in the history of the school and the number of honors obtained (requiring over 90% of the marks) was remarkable. All through the school arithmetic seems to have received special attention. The Primary department, first under Miss Johnson and later under Miss Staples, has been well up to the standard and all the grades have covered the complete course laid down in the curriculum. The four grades in the High School have done good work though the classes were small. Miss Minnie French graduated from the High School this year.

In 1914 a brick building was erected on a plot of ground kindly lent by the Northern Methodist Mission for a short term of years, the cost being met by local subscriptions, mostly from the parents of the scholars. The Association is formed by at least one parent of each pupil paying an initiation fee of ₩25 and an annual fee of ₩2.00, both of these fees being devoted to the fund for building and equipment. Some friends of the school also belong to the Association and assist in a financial way and for some years now the M. E. Mission, North, has made an annual grant of ₩500 to its funds. This is the only Mission making such a contribution and the greater part of the school expense (the total amount of which is about ₩7000 per year) is met by tuition fees at the monthly rate of ₩10 per child for the lower grades and ₩12 for the higher grades for 12 months of the year. The main expense, of course, is the salary and transportation charges from and to America of the three teachers, on a three-year contract such as is made in connection with most Mission Schools.

Of late years the tuition fees have increased considerably and have now become burdensome, especially in cases where there are three or more children of school age in a family. It is hoped, therefore, that the Boards of the other Missions working in Seoul will soon see their way to made annual appropriations in aid of this school and thus reduce the cost of education so far as the missionary parents are concerned. The Treasurer of the School, Mr. F. M. Brockman, is also open to receive the gifts of friends who may be interested in this very important variety of missionary enterprise. To educate their children on the field is to very materially aid the missionaries themselves; it is a boon which relieves the parent from anxiety as well as making the best provision for the child.

Correspondence.

DEAR MR. MCCALLIE:—

What mountain top experiences we are having in Montreat! Last Saturday night we gave the Korean-stunt-night, and so many have told us that it was the finest thing of the kind ever put upon the Montreat platform. We had five scenes. One, the Reynolds' family at breakfast, prayers, servants prayers, etc., and then, showing her trying to teach her children, and having many many interruptions. How I wish you might have seen Mr. Winn as the "boy." He was simply irresistible. The next scene was Miss Dupuy with her school. We had fifteen girls and children dressed in Korean clothes, and she showed how she taught them, then Mr. Winn, dressed as a man from a far away village came in with his daughter, Ella Reynolds, to put her in school. The next scene was a Korean home scene where Mr. Newland distinguished himself as a Korean gentleman eating his "pop." Mrs. Georgia Crane was the "mehnarrie," who was ironing when the curtain arose, and Mrs. Newland was the wife of Mr. N.—Miss Greer was the old grandmother, and she was simply side splitting. Miss Winn as a Korean Bible woman, and myself as a missionary came into the yard to "preach," and we did it as well as we could. Miss Austin and Miss McMurphy were the sightseers, and I think I never saw anything so funny as Miss McMurphy. Dr. Dobyns almost hurt himself laughing at her performances. Then we had a "heathen wedding," where Charlotte Bell as the groom was married to Letitia. We had magnificent costumes for this scene, and it made a great impression. The last scene was a scene in one of our churches. Mr. Reynolds in full Korean costume was the preacher and the rest of us just acted out our several parts. The little Pratt children took part too. It was fun, and we think we have made a deep impression. Mr. Parke McCallie said it was one of the best things that he ever saw.

We have had big crowds at this conference, and people are so cordial. This is surely a place where the missionary is appreciated.

Your Loving Friend,
LOIS H. SWINEHART.

Notes and Personals.

Southern Presbyterian Mission.

To Professor and Mrs. W. P. Parker of the Southern Presbyterian Mission at Pyeng Yang a daughter Frances Anne was born on May 20.

Rev. and Mrs. H. D. McCallie and daughter have returned to the United States for a short furlough.

Rev. E. Bell, D. D., and his two children have returned to the United States. Dr. Bell was the Moderator of the Annual Meeting held recently.

Rev. and Mrs. F. M. Eversole and their children sailed on the Empress of Asia for the United States.

Australian Presbyterian Mission.

Rev. and Mrs. A. D. Watson and children have returned from a furlough spent in Australia.

Rev. and Mrs. F. L. L. Macrae and their two boys have returned from Australia.

Rev. J. Noble MacKenzie has been elected Treasurer and Rev. D. M. Lyall, Secretary of the Mission.

Miss Tope who has been visiting the stations of the Mission is returning to Australia but hopes to come back to Korea as a member of the Mission.

The Rev. Frank H. L. Paton, the secretary of the Board is expected to shortly visit the Mission.

Southern Methodist Mission.

Dr. and Mrs. Hardie have left on furlough. Miss Myers has left on her usual furlough.

Many in Korea will regret to learn of the death at Los Angeles of Mrs. E. B. Stoddard who was known among us Myrtle McGill the daughter of Dr. and Mrs. McGill, missionaries of the Northern Methodist Mission for many years.

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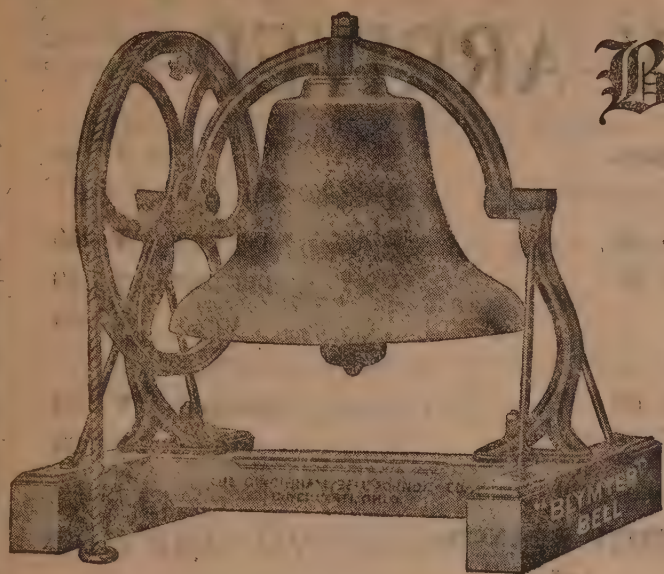
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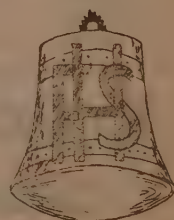
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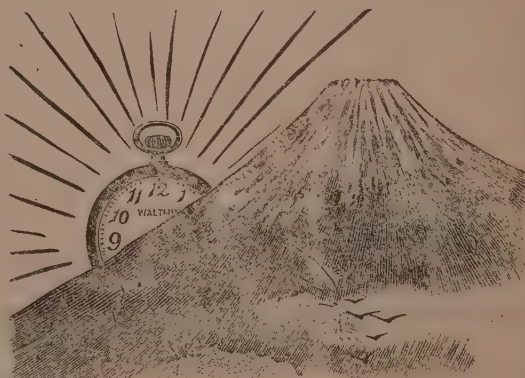
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